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THE NUR AF' SHAN

VOL. IX

LUDHIANA:—January 27th, 1905.

No. 4.

FOREIGN TELEGRAMS.

London, Jan. 18

Admiral Botrovsky's squadron has arrived at Jibuti.
Reuter's correspondent, wiring from Tokio, says that the Japanese have captured the British steamer *Baidry* carrying contraband from Kiachao to Vladivostok.

The German steamer *Bengalia*, with a cargo of coal for the Baltic squadron, has struck a rock off Madagascar and sunk.

The official Japanese report says that a Japanese detachment surrounded and dispersed the Russian cavalry—with whom were many Chinese—west of Niuchwang on the 14th. The Russian casualties were over 300.

London, Jan. 19.

Eight thousand cotton operatives have struck at St. Petersburg.

The employees on the St. Petersburg—Warsaw line of railway threaten to join the strike.

A *Standard* telegram from St. Petersburg states that three meetings of strikers have been held, and besides eight hours a day the resolved to demand the convocation of the Popular Assembly, the cessation of the war, the amnesty of political prisoners, the freedom of the Press and creed.

The strikers in Westphalia now number 185,000. There has been some rioting.

London, Jan. 19.

Reuter's correspondent wires from St. Petersburg that the strike has ceased to be a trade movement and is assuming a distinctly political character. The demands of the strikers include a recognition of the rights of the people to remedies for poverty and redress of the oppression of labour by capital, and attached to these are large demands for free education, popular liberties and representative government. Other trades are joining the strike.

London, Jan. 19.

The public sitting of the North Sea Inquiry Commission in Paris has commenced. The British and Russian cases were read.

London, Jan. 20.

The British and Russian statements before the inquiry commission have aroused but little interest. The Russian statement is especially disappointing and mentioned no new facts. It is asserted that Admiral Rozhdestvensky did his duty in assuring the safety of his fleet.

London, Jan. 19.

An official statement at St. Petersburg says that during the firing of the usual salute at the blessing of the Neva a gun of the batteries near the Bourse fired shrapnel instead of a blank charge, and four windows of the Winter Palace were broken. The Tsar was at some distance from the Palace.

London, Jan. 20.

The strike movement in Russia continues to spread. A meeting of employers, held at St. Petersburg, has uncompromisingly rejected the men's demand.

Bands of strikers, numbering about 5,000 are parading St. Petersburg enforcing a general strike even of the Government

printing works. A petition to the Tsar is being circulated at workmen's meetings, which complains of the desperate condition and deprivation of human right, and concludes: "It would be compassionate to let us live; under present conditions we prefer to die."

The Tsar has departed for Tsarkooselo.

The St. Petersburg strike is spreading like wild fire. All the smaller factories have joined the strikers. The police remain passive apparently fearing to precipitate a conflict, but the garrison is standing to arms.

London, Jan. 21.

Reuter's St. Petersburg correspondent says that the Prefect of Police has issued a notice forbidding gatherings and processions which the workmen and public are warned to avoid as the employment of the military may cause accidents.

London, Jan. 23.—5.25 a. m.

Yesterday was known in Russia as Vladimir's Day, and the maintenance of order in St. Petersburg was confided by the Tsar to his uncle, the Grand Duke Vladimir, a notoriously violent reactionary. The precise whereabouts of the Tsar is not known and is being carefully concealed. The ruthless firing on unarmed crowds has horrified the public, and scathing comparisons are made regarding the bravery of the military against a defenceless public in contrast to their conduct in Manchuria, and are heard on all sides. The former mutual distrust between the educated reformers and the workmen has now vanished. The well known Russian novelist Maxime Gorki, addressing a meeting of Liberals, associated himself with Father Gapon, and said that the revolution has begun and would continue. Meanwhile Father Gapon, who is unhurt and in hiding has written to his comrades as follows:—"We now have no Emperor. Innocent blood lies between him and the people. Hurrah for the beginning of the people's battle for freedom. I will be with you to-night".

Yesterday evening's proceedings at Basil Island are still shrouded in mystery. It is, however, reported that the troops invaded the workmen's quarter, shooting and sabring everyone they met. Some estimates give the casualties at 2,000 killed and 5,000 wounded. An official statement is still lacking. Large fires have broken out near the Warsaw station. People are amazed at the Russian Government's colossal blunder in neglecting the opportunity to strengthen the affection between the aristocracy and the people and thus adding millions of workers to the ranks of the intellectual malcontents.

London, Jan. 24.—8.5 a. m.

The workmen at Moscow proclaim a general strike on the 26th instant. The householders are alarmed and are arming. People are clamouring for news from St. Petersburg, which the censorship is stopping. Independent observers estimate yesterday's casualties far beyond the official figures.

There is a temporary lull at St. Petersburg, which however reassures nobody, and many persons are sending their wives and children away. Thousands of strikers are now concentrating at the Nevski Prospect.

An official statement says that the exact number of killed on Sunday was 26, and 333 wounded.

EDITORIAL NOTES.

"Jesus shall reign where'er the sun
Doth his successive journeys run,
His kingdom stretch from shore to shore
Till moons shall wax and wane no more."

The accusation is frequently raised against Christian missionaries that they make trouble among the peoples to whom they are sent. In a certain sense this may be admitted. Their sincere efforts to propagate the truth of God cannot but arouse resentment in the minds of all who love darkness rather than light. When men begin to live the life of the Christian, their testimony against idolatry and false religion is sure to arouse persecution and create unrest in the minds of others. This kind of trouble cannot be helped. Our Lord himself said on one occasion, "Think not that I am come to send peace on earth, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law and a man's foes shall be they of his own household."

These words of the Master find confirmation in every land where the Gospel finds entrance. But, notwithstanding, it is also true that the messenger of Jesus Christ brings with him blessings which powerfully influence the minds and hearts of men. A few conspicuous examples to illustrate this statement are the great missionary pioneers in India: Schwartz, Carey, Duff, Bowen, Scudder, Newton, Forman and many others; in Burma, Judson, Mason and Vincent; in China, Morrison, Martin, Riggs, Richards and Happer; in Japan, Hepburn, Imbrie, Mackay, in Africa, Moffat, Livingstone, Hannington, Mackay; and a host of others in many lands.

It is gratifying to know that great non-Christian rulers are enabled to recognize the services of such worthy men. Recently, the Emperor of China was pleased to show his appreciation of the enlightened services of Protestant missionaries in the settlement of the Boxer troubles in Shansi. To do so he bestowed upon Dr. Timothy Richards of the English Baptist Mission a button of the first degree. "This means," says our informant, "that of the nine official ranks into which the Chinese Government officers are divided, a distinctive button of the first rank has been given to the Doctor. The accusation sometimes made that missionaries are the chief cause of trouble in China is disproved by such an event. It is interesting to know that two other members of this mission have received Mandarin Buttons of the second and third rank." Similar honour have been bestowed upon members of other Missions.

It seems as if we had fairly entered upon a new era in the use of electricity. For years past we have seen electric power substituted for steam power on street railways and especially on elevated roads in the cities of America. Several Railway companies have now undertaken to use electric power on the suburban lines, heretofore run by steam power. And now the news comes that the Northern Pacific and Great Northern railways propose to propel not only passenger but freight cars by electric power. The mountain streams so common in the Northern States supply water power sufficient to generate the electricity needed.

The effect of this change will be to give greater speed and to obviate the smoke, noise and dust of ordinary steam engines, and so make travel more comfortable, if not less expensive.

It is possible that ere long the Indian railways which skirt the mountain ranges will be run by electric power. Such a stream as the Sutlej would supply power enough to generate electric power to run the cars from Ambala to Bias. Many things more wonderful have occurred in America already.

We are in receipt of a circular letter from Madras setting forth a scheme for the erection of a building in Madras, which shall be a Memorial Building, commemorating the life and work of the late Dr. John Murdoch, who spent his life in the cause of a pure Christian literature for India. It is estimated that such a building will cost Rs. 25,000. When completed, it will be used for the purposes of the societies which Dr. Murdoch represented in India. His Excellency, Lord Amptill G. C. S. I. Governor of Madras, has consented to be the Patron of this enterprise. A Committee of 48 members endorses this movement, among whom are included Sir Andrew Fraser, Syed Hussain Bilgrami, Hon. G. K. Gokale, Kanwar Sir Harnam Singh, Rev. Dr. Rouse, Dr. S. Sathianadhan, Rev. Canon Sell D. D., Dewan Bahadar N. Subrahmanyam and Dr. H. U. Weithrecht.

Contributions may be sent to the bankers, Messrs. Arbuthnot Co., Madras or to the Rev. H. Gulliford, Memorial Hall Compound, Madras.

—A cat that was not wanted by its owner, a Salt Lake City man, was cruelly deserted by him on a train. The creature was confined in a bag and was not discovered until the train had gone 337 miles. It was then released and made its way back home in three weeks, climbing mountains and crossing several stretches of the desert.

—The rubber exported from the Amazon River in the season of 1903-04 amounted to 67,314,116 pounds.

Letters To My Neighbours.

No. 4

Dear Friends,

It is interesting to observe the rising of a really patriotic feeling in the hearts of educated Indians of all classes and creeds. It goes without saying that this feeling had well nigh been lost to India under the old regime. Or, would it be truer to say, that, so far as its present form is concerned, the movement is new. In the olden time, patriotism was sectional in its character. Each city or state had a patriotism of its own; and the result was conflict and sectional warfare, each party or state endeavouring to secure supremacy. And even here, is it not true that the motive was self-aggrandisement rather than the welfare and advancement of the country as a whole? So it seems to me. To many minds, such patriotism is hardly worth the name. I do not think so; because, behind all the struggles and cross purposes of that regime, there were many true lovers of their country, or rather state. There never was a united India. The only government which has included all states and sections is the English government, and, for this reason, the only time in the history of India, when a man might entertain any true sentiment of a national patriotism, i. e., of that patriotism, which would comprehend the whole country, is the present time.

The reign of a universal peace in India has given all classes the present grand opportunity for progress and has given rise to the present patriotic movement.

It is only natural that one should fall into error in the promotion of this movement. Like everything else new, much has to be learned by experience, and sometimes by a sad experience. Those who would promote patriotic enterprises are likely to be misunderstood by even those whose benefit you are most sincerely seeking. As an instance in point, many of you clearly perceive that one of the greatest obstacles to national reform and national progress is the old system of Caste, of which I wrote in my last letter. Convinced as you are that caste must be reformed or abolished, some of you have at least cautiously expressed that conviction. Others have even gone further and have disregarded caste requirements in certain cases. You are thereby endeavouring to bring about changes which would promote the welfare of your country and in so far you are performing a patriotic service. But alas! How have these efforts been regarded by your compatriots? Your object has not been understood. Your motives have been called in question. Worse than all, you have been denounced by many as traitors and enemies to your people and your country! It was only the other day that an Arya friend complained that his opponents of the Sanathan Sabha had called him a Christian! All this proves what is true that every true reformer and patriot must expect to be a martyr. The history of reform presents many an example of this. The Howards and Wilberforces of England, the Wendall Phillipses and John Browns of America, the Buddhas and Nanaks of India were examples of those who have only conquered through suffering. Jesus and his apostles preached a doctrine of freedom and goodwill toward men. They were cosmopolitans and yet true patriots, seeking the highest welfare of men and nations. And yet, they were hounded and persecuted and killed for maintaining the true principles of loyalty to God and well-being for all mankind. They suffered and died; but their principles live: and we behold in India to day a Christian Government, which seeks the best interests of its Indian subjects and strives to promote in all minds the principles of a true patriotism.

I shall revert to this subject in my next letter. In the meanwhile believe me to be,

Yours very sincerely, SENEX.

HOW TO BREAK BAD HABITS AND CULTIVATE GOOD ONES.

"Ill habits gather by unseen degrees

As brooks make rivers, rivers run to seas,"

sang Ovid, two thousand years ago.

Men are largely the creatures of habit, and what our habits are determines our character here and our destiny for eternity. "Thoughts, words, acts, habits, characters, destiny" is the usual order of human life. Thoughts lead to words, words to acts, acts to habits and habits determine character and destiny. It is most important, therefore, that our habits should be good and not bad. Yet how few are entirely free of bad habits. Therefore, how important that we displace the bad, and in their place exalt the good.

The breaking of bad habits and the cultivation of good ones are most desirable achievements. It is, after all, the sum of the practical results aimed at by Christianity. Christ's kingdom exists to dethrone evil and to enthrone the good and the millennium will be ushered in when all evil has been overthrown and only good exists. This was man's original condition when before the fall God looked upon the work of his hands "and behold it was very good." Moral as well as physical goodness was included in this verdict, and the world must be brought back to that condition; and that it may be, every Christian Endeavorer should strive to overcome all evil habits, and to help those about them to do the same. Our influence is great upon others in the formation and the breaking of habits, and it should always be exerted upon the right side. To lead others into bad habits is a most grievous sin; but to lead them out of that which is evil and into that which is good is most commendable. It is well pleasing to God, and beneficial to ourselves as well as to those who are more especially concerned. "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." But no matter how much we may depend on others to help us return to the narrow path when we have erred, we must not forget that we must exert ourselves.

"How shall I a habit break?

As you did that habit make.

As you gathered you must lose;

As you yielded, now refuse."

There are two phases to this subject and they should be emphasized together. Bad habits not only need to be given up but good ones must replace them. The Bible frequently enjoins these two exhortations together. "Cease to do evil, learn to do well," was the injunction in Isaiah to ancient Judah. And we may take it to ourselves. Paul says, "Be not drunk with wine, wherein is excess, but be filled with the Spirit." And in our lesson the apostle speaks of Christians as those who walk not after the flesh, but after the spirit, the flesh standing for evil and the spirit for good. But how are we to live a spiritual life instead of a carnal, sinful one? How are we to put out the evil and put the good into our lives? Dependence upon self is not a sure remedy. Personal power is often great in exalting good and dethroning evil, but no man can make himself a perfectly good man or free himself from all sinful habits. Hence we must look beyond human power for that which is

successful, and we find the remedy in the power of God in Christ. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit." Conversion is the first step in the substitution of good habits for bad. Convicted of sin, we must seek forgiveness for our sins, and then, by the grace and power of God, die unto sin and live unto righteousness."

S. H. Doyle, D. D.

A QUESTION OF DUTY.

Question. If a Hindu with two wives joins the Christian church, what will be his position in the eye of the Christian religion as well as in the eye of Christian law?

R. S. NARAYANSWAMI IYER.

Answer. This is not quite the type of question which we wish to answer in the *Inquirer*, and there is the further reason for not taking it up, that it was dealt with at some length a year ago; yet as several correspondents have written on the question, we had better put down what we believe to be the truth.

Christianity stands unhesitatingly for monogamy. Christ's teaching on this point is unmistakable. "He answered and said, Have ye not read, that he which made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother and shall cleave to his wife; and the twain shall become one flesh?" God meant human marriage to be the indissoluble union of one man with one woman, and now that in Christ that truth has become manifestly plain, we are bound to do all we can to establish it all over the world.

On the other hand, it is perfectly plain that in the earlier stages of the world's history, before God's will in this matter had become absolutely plain, there were men of very noble character who lived with more than one wife. We need only mention the patriarchs of the Jews, and such a man as King David. Clearly these men had not realized that monogamy was God's will. Such are the historical facts.

What, then, is the duty of the Christian church, when a man who has already married two wives becomes a Christian? We might as well point out at first that the difficulty very seldom arises, as comparatively few cases of this nature occur, and when they do occur, it is very seldom that both the wives are willing to leave Hindu society in company with the husband. But should the case occur, what ought to be done? The solution will differ in different parts of India according to the customs and ideas of the people. There are places where the marriage tie is so lightly regarded among the people that the second wife will feel it no hardship to leave her husband and get married again. This, however, cannot happen among orthodox Hindus. It is in the case of a high caste Hindu that the problem forces itself upon our notice.

Since according to Hindu law and Hindu belief both the wives are legally married and each has full rights to her husband, it seems to be perfectly clear that Christianity cannot break the bonds. *The wife's rights cannot be set aside.* The first wife, surely, could not be asked to leave her husband, since they were legally married when they were young. In most cases the second wife is married because the first wife has borne no children. How can the second wife be discarded, especially if she be the mother

of children? *For the sake of the wife*, therefore, the Christian church would say to the man that he ought to continue to be the husband of both wives. The church would never bid the husband live with both his wives for the sake of his own pleasure, but, on the other hand, it would be wrong to turn either of the two wives into a widow. The change of the husband's religion can never relieve him of the duty he has undertaken by becoming the husband of both women.

A Christian living in wedlock with two wives is not an ideal thing by any means; it could only be tolerated in the peculiar instance indicated and for the reasons expressed. Since the circumstances are so peculiar and since the man, while he lives with two wives, can never be a perfect example to other Christians, he ought not to be put in office in the Christian church. Such is the meaning of the phrase in 1st Timothy, 3, 2: "The bishop, therefore, must be without reproach, the husband of one wife, temperate, sober minded, orderly, given to hospitality, able to teach." This passage does not mean that an unmarried man cannot become a bishop, but that a man who has come from a non-Christian society with two wives cannot become a bishop.

Thus, Christianity would deal very gently with a case of polygamy, not because it admires polygamy, but in order to save the rights of women already married, just as it dealt gently with the institution of slavery, so as not to overturn society by a sudden revolution.

The Inquirer.

THE GAEKWAR OF BARODA ON CASTE.

The evils of caste cover the whole range of social life. It hampers the life of the individual with a vast number of petty rules and observances which have no meaning. It cripples him in his relations with his family, in his marriage, in the education of his children and especially in his life. It weakens the economic position by attempting to confine him to particular trades, by preventing him from learning the culture of the West and by giving him an exaggerated view of his knowledge and importance. It cripples his professional life by increasing distrust, treachery, and jealousy, hampering a free use of others' abilities, and ruins his social life by increasing exclusiveness restricting the opportunities of social intercourse and preventing that intellectual development on which the prosperity of any class most depends. In the wider spheres of life, in municipal or local affairs, it destroys all hope of local patriotism, of work for the common good by thrusting forward the interests of the caste as opposed to those of the community and by making combined efforts for the common good exceedingly difficult. But its most serious offence is its effect on national life and national unity. It intensifies local dissensions and diverse interests, and obscures great national ideals and interests which should be those of every caste and people, and renders the country disunited and incapable of improving its defects or of availing itself of the advantages which it should gain from contact with the civilisation of the West. It robs us of our humanity by insisting on the degradation of some of our fellowmen who are separated from us by no more than the accident of the birth. It prevents the noble and charitable impulses which have done so much for the improvement and mutual benefit of European society. It prevents our making the most of all the various abilities of our diverse communities; it diminishes all our emotional activities and intellectual resources.

Some people live looking within at their failures. Some live looking around at their hindrances. Some live looking at their Saviour—they face the sunny south—Mark Guy Pearse.

PURIFICATION OF WATER.

This subject is so urgent and one of such pressing vital importance to Calcutta, and indeed to the whole of India, with special emphasis on those stations where our troops are located, says "Mix" in *Capital*, that I make no apology for drawing the attention of authorities every where to Dr. Moore's discovery of the effectual cheap, and easily applied method of sterilizing water and destroying every dangerous germ in it. Anything that can be done towards stamping out typhoid and cholera—diseases which are always with us—deserves instant attention. The account of Dr. Moore's discovery is fully given in Mr. Gilbert H. Grosvenor's article in the *Century Magazine*, and instances of the almost magical results flowing from the application of minute quantities of blue vitriol to foul reservoirs and stagnant pools and tanks, in the course of a few hours, are given, sufficient to show that it would be possible to clean every tank and all other sources of water-supply in Calcutta and elsewhere in India before the expiry of the present week, if only active steps were taken to put the process in operation.

Copper is death on poisonous microbes. This is of course no new discovery. What is new is the discovery that the quantity of copper required to kill bacteria is infinitesimal and is so rapidly dissipated that water disinfected by copper can be drunk safely. Mr. Grosvenor says that reservoirs whose water was so stenchful that animals would not drink it have been in three days completely freed from all disagreeable smell and taste. One part in 4,000,000 or the application of say six gallons of copper sulphate to the 25,000,000 gallons of water in a reservoir in Kentucky completely cured the water and rendered it sweet and clear at the end of the third day. About 200 lbs. of blue vitriol were placed in coarse sacks and hung from the stern of a boat. The boat was then rowed up and down, backward and forward across the reservoir for several hours covering every part of the surface, in order that the copper should be evenly distributed.

This was the only apparatus required. Tests showed that there was not one anabæna left. To make sure that the copper had not poisoned the water, Dr. Moore tested it after the dose was applied, and found no trace of the copper remaining. It cost twelve and a half dollars (Rs. 37½) to purify the reservoir, the only item of expense being the blue vitriol which costs about six or seven cents (less than four annas) a pound. The town, which had been spending thousands of dollars each year ineffectually, has had no farther trouble. The cost of treatment is about half-a-crown (Rs. 1-14) a million gallons.

It is stated in the article referred to that in the last cholera epidemic in Indianapolis the authorities quenched it by washing the streets and houses with a solution of copper sulphide. Gold and silver coins swarm with bacteria. No disease germ has ever been discovered on a copper coin. Coppersmiths never catch cholera. Appendicitis is declared to be the result of doing away with copper tea kettles. The amount of copper in solution applied to the reservoirs is so small it does the fish no harm, and in a few days all trace of its presence has disappeared.

With the setting forth of the foregoing facts it behoves everyone interested in the supply of pure drinking water for families, communities, and the troops scattered throughout India, to take instant advantage of the simple means placed within their reach by Dr. Moore's discovery and put it into action. Dr. Neild Cook might try it at once on the dirty tanks under his jurisdiction. The suburban tanks ought to be treated in a similar fashion. The Commander-in-Chief might order all commanding

officers in India to give suspected water the blue vitriol treatment. And it would not be amiss considering the vital importance of the subject if His Excellency the Viceroy and all his Provincial Rulers were to take a deep interest in this simple method of purifying drinking water, and so stamp out these fatal scourges of enteric and cholera and others brought about by the drinking of contaminated water.

C. & M. Gazette.

PARALYSIS THROUGH A FOOD PULSE.

The report of the Commissioner lately appointed by the Government of India to inquire into the prevalence of lathyrism in the Central Provinces is the subject of an interesting article in the current number of the *Indian Medical Gazette*. The Report announces no new discovery in connexion with the causation of this curious malady, which is produced in both men and animals, especially horses, by the continued use of *Lathyrus Sativus*, or *Kesaree*, as an article of food, and the chief symptom of which is a particular form of paraplegia. The disease is contracted only when a considerable proportion of the daily food consists of this pulse, and when its use is continued for two or three months. Its occurrence is commonly associated with times of scarcity, when owing to its cheapness, *Kesaree* is substituted by the poorer classes for other kinds of food and women appear, for some unexplained reason, to be less affected by it than men. Thus, out of a total of 7,786 persons found to be afflicted with it in five districts of the Central Provinces, 5,775 were men, 958 children, and only 759 females. The figures are anomalous enough to suggest some error. Possibly female cases of the ailment are less easily discovered than male. Major Andrew Buchanan, the author of the Report, says: Under certain circumstances *lathyrus* is a good article of diet, and it is only when the proportion reaches or exceeds one half of the whole ration that paralysis is likely to occur. . . . There is no proof that roasting or washing removes the poison; there is no proof that the poison lies in the husk, or that the poison is of the nature of an ergo, or that one kind of *lathyrus* is poisonous while another kind is not." C. & M. Gazette.

TELEPHONE IN THE JUNGLE.

Abyssinia is being "wired." Some 1000 miles of telephone line have been put up and as much more is being laid. The work is no joke. The rains and the poles fell. The white ants ate up a large collection of wooden poles. Then iron ones were put up, which the simple native liked so well that he took them home to use in his business. The Negus stopped this amusement by proclaiming death to the pole-pilferers. But his royal mandate cannot prevent the Bandarlog, the monkey people, from swinging in the wires or—what is more delightful—the elephant from scratching himself against the poles. The telephone pole is a scratching post for elephants. Thus does civilization provide home comforts for the jungle people.

BABEL OF RACES AND RELIGIONS.

The Russian population is perhaps the most mixed of all nations and is made up in large measure of conquered peoples who still remember their overthrow with bitterness. Probably not far from one-third of the whole—from forty to fifty millions—are true Muscovites.

Around the central Muscovities are grouped Lapps, Fians, Germans, Lithuanians, Poles, Little Russians, Ruthenians,



Roumanians, Greeks, Georgians and Tartars with Jews and Gypsies scattered through the south and west. These are all in European Russia: and this is nothing to the medley in Asiatic Russia, where there is an almost endless variety of races. Each of the races mentioned speaks a different tongue, and there are at least six different religions among them, without counting sectaries, such as the Doukhobors.

Bitter political hatred of Russia burns fiercely among the Finns, Poles and Armenians, while symptoms of active revolt are reported among Georgians and Turcomans along the Asiatic frontier.—Booklovers' Magazine.

LET THEM PASS; FORGET THEM.

Never mind bad things you heard,—

Don't repeat a single word,—

Let them pass; forget them.

Do not mind them—they are not

Worthy of a moment's thought,—

They have now much mischief wrought—

Let them pass; forget them.

Never mind what some have said,—

They were words by malice fed—

Let them pass: forget them.

They were unkind and untrue,

And deserve no thought from you:—

Be among the very few

Who will never mind them.

Let the other people say

Words unkind, from day to day—

Let them pass; forget them.

Balance matters with them; give

Kind words for unkind ones; live

As you know you ought; forgive.

Let them pass; forget them.

And if you have said a word,

Sowed another kind of seed,—

Harsh, unkind, and some one heard,

Pass it not; but mind it.

Do another kind of deed,—

Maybe some one's heart will bleed

If you do not mind it.

Ex.

It is true that we ought to "pray for wings," as some one has said; but if God sends crutches instead of wings, let us use them as cheerfully and vigorously as we know how.—James Buckham.

Be sure that straightforwardness is more than a match at last for all the involved windings of deceit. In your daily life do what you feel right, say what you feel true, and leave, with faith and boldness, the consequences to God.—F. Robertson.

When you find yourself, as I dare say you sometimes do, overpowered as it were by melancholy, the best way is to go out and do something kind to somebody or other.—John Keble.

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